*their unbelief, on His withdrawal from  
them*: (2) vv. 25—29,—*the things which  
He has to say and judge of them, and the  
certainty of their own future recognition of  
Him and His truthfulness*: (3) vv. 30—47,  
—*the first springing up of faith in many  
of them is by Him corrected and purified  
Jrom Jewish pride, and the source of such  
pride and unbelief detected*: (4) vv. 48—  
58,—*the accusation of the Jews in* ver. 48,  
*gives occasion to Him to set forth very  
plainly His own divine dignity and pre-existence*.

**21.]** The time and place of  
this discourse are not definitely marked;  
but in all probability they were the same  
as before. Only no stress must be laid on  
the **therefore** as connected with ver. 20,  
for it is only the accustomed carrying forward by the Evangelist of the great self-manifestation of Jesus.

**ye shall seek  
me** includes the idea ‘and shall not find  
me,’ which is expressed in ch. vii. 34, 36:  
—**ye shall continue seeking Me  
and shall die** (perish) **in your sin**] This  
sin is not *unbelief*, for, ver. 24, it is clearly  
*distinguished from that*: but, ‘your *state  
of sin, unremoved*, and therefore *abiding  
on you, and proving your ruin’* (see on ver.  
24).

The words do not refer to the  
destruction of Jerusalem, but to *individual  
perdition*. In these discourses in John, the  
*public* judgment on the Jews is not prominently brought forward, as in the other  
Evangelists.

**whither I go, ye cannot  
come**, the *consequence*, not the *cause* (by  
any absolute decree) of their dying in their  
sins (sce ch. vii. 34; xiii, 33). ‘This latter  
sense would have required the insertion of  
“for” before the clause.

**22.]** It is  
at least probable that they allude to the  
idea mentioned by Josephus, himself a  
Pharisee, in his speech at Jotapata, “ As  
many as have laid violent hands on themselves, for their souls there is a darker  
Hadés reserved.’ Heracleon, as cited by  
Origen, gives this interpretation of their  
saying :—‘and with the bitterest malice  
taunt Him with thus being about to go  
where they, the children of Abraham, could  
never come.’ De Wette thinks this too  
refined, and that such a meaning would, if  
intended, have been marked in our Lord’s  
answer.

**23.]** ‘Ye cannot come where  
I am going, because we both shall return  
thither whence we came: I to the Father  
from Whom (**from above**) I came: ye to  
the earth and under the earth (for that  
more awful meaning surely is not excluded)  
whence ye came’ (**from beneath**).

Then the term **this world** of course does not *only*imply ‘*this present state of things*, but  
involves the deeper meaning, of the *origin*of that state of things (see ver. 44) and its  
*end*, ver. 24.

**24.]** Since this (ver. 23)  
is the case,—**if ye do not believe that I am  
He**, the Deliverer,—and be renewed by  
Faith, **ye shall die in your sins** (plural here,  
as struck nearer home to their consciences,  
and implying individual acts of sin, the  
results of the carnal state).

**25.]** Their  
question follows on the words “*I am from  
above*,” ver. 23, and on the dubious elliptical expression *I am (he)* of the last verse.  
It is intended to bring out a plain answer  
on which their enmity might fasten.

Our Lord’s reply has been found very difficult, from reasons which can hardly be explained to the English reader. The A. V.,  
“*even the same that I said unto you from  
the beginning*,’ cannot well be right. The  
verb rather means to **speak** or **discourse**,  
than to *say*: the connecting particle cannot well be rendered “*even*:” and the  
word rendered “*from the beginning*” far